

Women's Oppression and Liberation in Sefi Atta's *Everything Good Will Come*

WOMEN'S OPPRESSION AND LIBERATION IN SEFI ATTA'S *EVERYTHING GOOD WILL COME*

Ayu Puri Rahayu

English Literature, Faculty of Language and Arts, State University of Surabaya
ayurahayu2@mhs.unesa.ac.id

Abstrak

Sefi Atta adalah salah satu penulis terkemuka Nigeria yang telah membuat sebuah karya penting berjudul *Everything Good Will Come*. Atta mencoba untuk menggambarkan kehidupan pria dan wanita yang hidup di dalam masyarakat patriarki. Perempuan dianggap sebagai warga negara berkedudukan rendah yang ditindas oleh kelas penguasa, dalam hal ini para pria-lah yang menjadi penindas. Studi ini akan berfokus untuk mengungkap bagaimana penindasan terjadi pada karakter wanita yang dilakukan oleh karakter pria. Temuan Irish M. Young akan digunakan untuk mengidentifikasi beberapa tipe dari opresi yang dialami oleh wanita. Young membagi macam opresi dalam lima struktur; eksploitasi, marginalisasi, ketidakberdayaan, imperialisasi budaya, dan kekerasan. Analisis yang telah dilakukan mengungkapkan bahwa beberapa peristiwa dalam novel menunjukkan adanya penindasan yang terjadi terhadap karakter wanita dalam novel, setiap karakter mengalami berbeda kombinasi struktur opresi. Selain opresi, studi ini juga mengungkap usaha yang dilakukan oleh wanita untuk membebaskan diri mereka dari penindasan. Nigeria masih memeluk kuat keberadaan budaya patriarki, oleh karenanya teori patriarki dari Sylvia Walby akan digunakan untuk membantu menggambarkan bagaimana kehidupan wanita di masyarakat patriarkal yang mana adalah bibit mula terjadinya penindasan. Walby juga mengemukakan argumennya tentang beberapa langkah yang biasa dilakukan wanita untuk membebaskan diri dari patriarki. Beberapa argument Walby akan diterapkan pada penelitian ini sebagai panduan untuk menyebutkan perjuangan karakter wanita, contohnya seperti; melakukan pengambilan keputusan untuk hidup mereka sendiri, pendidikan, improvisasi karir, dan perceraian sebagai usaha untuk melawan supremasi pria.

Kata Kunci: Penindasan, Patriarki, Pembebasan, Feminisme Radikal.

Abstract

Sefi Atta as one of Nigerian famous writers has made an honorable literary work entitled *Everything Good Will Come*. Atta was trying to portray the life of men and women under a patriarchal society. Women that are regarded as second class citizens are being oppressed by the superior class, in this case, men are taking the part as their oppressor. This study will focus on revealing how oppression is happened to female characters, done by male characters. Irish M. Young's founding will be used to identify different types of oppression that are experienced by women. Young divides oppression into five structures; exploitation, marginalization, powerlessness, cultural imperialism, and violence. The analysis exposes that the events in the novel indicate the existence of oppression that comes across each female character in the novel, per character might face a different combination of oppression's structures. Other than oppression, this study will also unveil women's attempts to liberate themselves from oppression. Since Nigeria still strongly embraces patriarchal culture, a patriarchal theory will be applied, a theory coined by Sylvia Walby will come as an assist to reveal how women are living in a patriarchal society which can be the source of their repressions. Walby also points out her arguments about several egressions that women can do to free themselves from patriarchy. Some of Walby's commentaries will be applied to this study as guidance to name the female characters' struggles such as do the decision-making for their own lives, education, career improvisation, and divorcement to fight against male supremacy.

Keywords: Oppression, Patriarchy, Liberation, Radical Feminism.

INTRODUCTION

Nigerian society has been a patriarchy society, it has been a major features of traditional society. The word 'patriarchy' casually projected to analyze the origins of men's oppression over women. It used to describe the power of father as the head of the family, while in feminism acknowledgment, it refers to male supremacy and female subordination (Kramarae, 1992).

Sefi Atta is a Nigerian novelist, playwright, and short-story writer. Her novel, *Everything Good Will Come* won the inaugural Wole Soyinka prize for literature in Africa in 2006. This novel is penetration to Nigerian feminist novel which all of these time showing that women are always under men's authority and can't be independent, Atta wants to show that there is a certain woman who is educated that wants freedom of her own right and to be in the same equal level as the men's (Akung, 2012). She bring the characters of Enitan, Sheri, Arinola, and others to show the level of independence and strength of each character to highlight their importance in the story.

Feminism will be portrayed through various personal problems that Enitan and the other woman characters faced. This analysis will focus on Enitan, Sheri, and Arinola as the victims of oppressive environment and their attempts to liberate themselves from oppression. In this analysis, the scope of the study shall be on feminism, patriarchy, and oppression to women in Nigeria. From the novel, there will be found some issues about how the male characters are oppressing the female characters. The concept of oppression by Irish Marion Young will be applied to analyze the presence of repression in the novel. On top of that, to prevent broader analysis regarding the research, radical feminism shall be the base of the study. Meanwhile, to make a comprehensive research, the theory of patriarchy by Sylvia Walby will also be added to reveal female characters' struggle in gaining their freedom.

Oppression, according to Ann Cudd (2005) is a social injustice, it is a harm to persons that are systemically and unfairly controlled, burdened, or reduced by several forces to harm and suffer (Cudd, 2005). Iris Marion Young in her book *Justice and the Politics of Difference* that published in 1990, has coined an idea about oppression and mentioned five standard types of it; exploitation, marginalization, powerlessness, cultural imperialism, and violence. Her work can be relatable as the base of this study; each type of

oppression will be used as the guidance to find any oppression in the novel.

The concept of oppression will be linked with the theory of patriarchy to entwine and portray the condition of women in a patriarchal society. The theory of Patriarchy by Sylvia Walby will be assigned as a comprehensive theory to analyze the situation in patriarchal society includes how the third world people treat their female fellows. In her book *Theorizing Patriarchy* (1990), she has done research relating to patriarchy and its relation to general social theory includes inequality in gender. Walby defines patriarchy as a system of social structures which in practice, men perform as the dominating, oppressing, and exploiting women (Walby, 1990).

The structures are defined to six construction; the patriarchal mode in the household, patriarchal relation in waged labor, patriarchal state, male violence, patriarchal culture, and patriarchal relation in sexuality. Walby also points out her arguments about what women should do to get equal quality of life in the midst of patriarchal society. She offers egressions that will encourage women to go against men's superiority through various attempts that will explained later. The theories and concepts mentioned will be used to convince and prove the existence of oppression and liberation to female characters in Sefi Atta's novel, *Everything Good Will Come*.

METHOD

The research is conducted under the library review. The materials here are gathered from close reading, internet sources, library reviews, and journals or analyses regarding the issue. The data is collected from the dialogues between characters, their opinion, and actions based on the novel which deal with women's oppression and their liberation. A novel by Sefi Atta *Everything Good Will Come*, first published in 2005 by InterLink Book in Nigeria, will be the main source of the data.

This study tries to reveal the oppression and liberation of the female characters (Enitan, Sheri, Arinola) in the novel. The research lies under the theory of feminism, radical feminism to be exact. The concept of gender oppression from Irish Marion Young will be used to analyze the oppression within the novel. Five types of oppression will be mentioned; exploitation, marginalization, powerlessness, cultural imperialism, and violence. To make a comprehensive research, the theory

of patriarchy by Sylvia Walby will also be added to reveal female characters' struggle in gaining their freedom.

Oppression

In its simplest understanding, oppression means immobilizing or dismissing a person or a certain group for having freedom, the unfairness is done by the ruling group who has authorities. Group in this context refers to social group, which are not simply a collection of people, but essentially they are people who entangled with the identities and personalities that will describe in which group they belong to (Young, 1990, p. 43) i.e. social groups like women, men, racial and ethnic groups, etc. Broadly it means,

“all oppressed people suffer some inhibition of their ability to develop and exercise their capacities and express their needs, thoughts, and feelings.” (Young, 1990, p. 40).

Irish Marion Young, a proficient theorist of politic and feminism proposes an explanatory of oppression in her book *Justice and the Politics of Difference*, she has divided oppression into five comprehensive categories.

1. Exploitation, it is an act of using and expanding human's labor to gain a certain group's profit without giving an equal compensation.
2. Marginalization, it blocks the opportunity of a certain group of people to exercise their capability in socially defined and recognized ways thus they are expelled from useful participation in social life.
3. Powerlessness, people who are powerless due to their lack of authority have to accept fate as passive who take orders from the dominant.
4. Cultural Imperialism, it universalizes the experience, rules, and culture of a dominant group and tries to make those as the established norm that will be followed by others. Usually happens in colonized countries.
5. Violence, it is a feeling of damaged, humiliated or destroyed felt by a person or group which caused by another person or group that produce fear of attack on their body and properties.

The oppressed individual or group is devaluated, exploited and deprived of privileges by other individuals or groups which has more power to the point in which the powerless group does not have the chance to express themselves solely.

Patriarchy

The patriarchal system in the household actively contributes to the cause of oppression towards women.

The husband in the system of the household has been considered superior. The husband has to be strong, dominant, aggressive, decision-maker and has full authority towards the family members while the wife has been devaluated to a secondary and inferior, who is assigned to be weak, dependent, passive, soft and irrational (Margi, 2002, p. 34). Feminist theorists characterize “patriarchy as an unjust social system that is oppressive to women.” (Makama, 2013, p. 117)

Sylvia Walby (1990) has explained further about patriarchy in her book entitled *Theorizing Patriarchy*, “Patriarchy is a system of social structures and practices in which men dominate, oppress, and exploit women.” (p. 20). Walby also points out her arguments about women's attempts to liberate themselves from the oppression of patriarchy.

The first attempt is participating in decision-making. “Male violence is one of the causes of women's subordinating” (Walby, 1990, p. 146). To free themselves from subordinating, women have to be participated in decision-making, especially if it is related to their inconvenient and discomfort. When women liberally could express their opinions, they are being less dependent on men and it gives a chance to be a decision-maker that also gives them a chance to take their own freedom (Walby, 1990).

Divorcement is one of the examples that women can decide to leave the oppressive household. Walby states, “The freedom to dissolve marriages and to work outside the home have been important feminist demands” (p. 89). To avoid any form of oppression by men and to prevent wives from being ruled and domesticated by men, divorcement is a form of women's right to get their own liberation.

Participating in paid employment for women is another way to be less dependent on men. As women gain money through employment or individual business, they will have self-defense to guard themselves against men's supremacy.

“Women with alternative forms of economic support are less likely to enter the dependent relationship on a man. They are also more likely to leave husbands when they have access to alternative forms of support.” (Walby, 1990, p. 84).

Alternative forms of support can be in the shape of starting their own business or doing labor or employment in the company or other services. Even though the jobs that they have are not as good and as well-paid as the ones that men have but it will help them to survive if one day in the future they decide to leave the

household. The job helps to lift women's status and the wages will help them to pay the bills for their life continuation.

Formal education and career for women. Education is one of many ways that can help women to gain their freedom. Walby claims that "one of the sites of gender training which has undergone some of the most changes towards reducing gender differences is that of formal education" (Walby, 1990, p. 107). The education sphere is one of the public places that has been effusively open for a woman. Equal access for women to enter institutions and universities help them to gain equal knowledge and degree as men's. It is an important base for women to start their careers and lift their standard of living.

DISCUSSION

The Depiction of Women's Oppression in The Novel

There are some main female figures mentioned; Enitan Taiwo, Sheri, and Arin Taiwo (Enitan's Mother), which take the most part in the novel. Since this study will be analyzing oppression happens to woman characters in the novel, those names above will be closely examined along with their experiments and life-journey within the novel. Some man figures (Niyi, Brigadier, and Sunny Taiwo) will be mentioned as well to affirm any repression that they consciously or unconsciously do to female characters. Irish Marion Young's concept about oppression will be used. The five types of oppression stated by Young can be sufficient proof for calling a group is being oppressed. However, different groups might exhibit a different combination of oppression forms. Each character might experience a different combination of oppression, and for that Young states that not all five aspects of oppression are necessarily combined together, there might be only one or several instances that might be used.

1. Exploitation

Domestic labor is one of the issues that will be brought as a certain form of oppression to female characters in the novel. Exploitation is the act of using people's labor to produce profit while not compensating them fairly. Irish Marion Young states that women's domestic labor represents a form of capitalist class exploitation in which women's power and energies are expanded and unacknowledged (Young, 1990, p. 51). It proves that labor also can be used to describe 'domestic chores' in the patriarchal family.

"Sheri was the Nigerian man's ideal: pretty, shapely, yellow to boot, with

some regard for a woman's station. Now she was a kitchen martyr, and may well have forgotten how to flaunt her mind." (Atta, 2005, p. 94)

The quotation above points out that women in the patriarchal family have been treated as private labor for the family. Sheri had been growing in a family that embraces a strong patriarchal belief that women must surrender to men's orders. Sheri was a mistress of an important man of the country, a Brigadier. He kept Sheri as one of his assets, only come to her when his desire needs to be fulfilled. Even though Sheri seemed satisfied with the money that she got from the Brigadier, she was being exploited more viciously.

Sheri had no choice, she had to accept her fate. Being the backbone of the family, she had survived to live as a mistress, whether she likes it or not. Sheri did tidy the house, she cooked for her Brigadier, and she spent her time preparing for him. Brigadier was considering her as a sex slave, preventing Sheri to go out once in a while. When Sheri did not obey, he would instantly call her as a whore and hit her. "Telling me I'm a whore for going out..." (p. 158). Sheri was exploited not only physically, but her mind was also being abused. Sheri was suffering and gradually being mental-killed because of her belief that being a mistress is the best way for her to gain money in which she had to halt her steps and stayed in the house most of the time; in the kitchen to be exact.

Another example of woman exploitation in the novel is described from a scene of Enitan and her husband, Niyi. Niyi completely trusts in the absolute submission of women to men, this includes the separation of duties and works. He believes that the kitchen remains to be the female sphere.

"And for a man (Niyi) who won't even take a glass to the kitchen."

"He won't?"

"I've never seen anything like it before. The man behaves as if I'm his personal servant." (Atta, 2005, p. 188)

For the time being, Nigeria's society has been known largely as a patriarchal society, its structure has been shaped based on traditional society which enables men to dominate women. Males are classed to have a higher life-qualities as they have power, strength, self-confidence, courage, and ability to meet larger society. This explains why Niyi behaved as much as he pleased. He refused to enter the kitchen and acted as a domineering husband. He believed that a woman is being responsible for all the house chores and man must pursue

his careers outside the house. For that reason, the exploitation of a woman clearly depicted here.

As Iris Marion Young states in *Justice and the Politics of Difference* (1990), The injustice of exploitation happens when the processes of transferring energies from one group to another only produce an unequal distribution of benefit (Young, 1990). There is inequality between men and women, men have a higher chance to chase their 'dreams' while women have to stay inside the house and do their job as the private labor of the family.

2. Marginalization

The second type of oppression that occurs in the novel is Marginalization. Marginalization is the act of doing exclusion or limiting a group of people to a lower social standard or outer limit towards the edge of society. It expels a whole category of people from useful participation in social life. People that are being marginalized will suffer both mentally and physically because they are considered as an unimportant component of life.

"I (Peter Mukoro) was calling that lady (Sheri), that yellow lady in the kitchen, but she ignored me. Tell her we need more rice. Please." (Atta, 2005, p. 115).

One of the man characters in the novel, Peter Mukoro did marginalization to Sheri, Mukoro is a friend to Enitan's father. He pays respect to the Taiwos, Taiwo is Enitan's family name. Although he knew perfectly well that Sheri was Enitan's close friend, he gave no attention and being indifferent. Mukoro preferred to name Sheri 'yellow lady' rather than calling her by her real name. He judged Sheri as the servant of the family and paid no respect for her.

Irish Marion Young states; Poor people, women, the mad and unintelligent are explicitly excluded from citizenship (Young, 1990, p. 54). Young adds, "Injustices of marginality would remain in the form of uselessness, boredom, and lack of self-respect" (Young, 1990, p. 55). There is a gender bias that happens in the novel, Sheri as a woman was treated as an incompetence human being with less respect by Peter Mukoro; a man who acts as a commander and superior.

3. Powerlessness

Powerlessness describes how woman characters in the novel suffering from oppression because they have no authority and reputed as dependent upon both the man and the government. Arinola (Enitan's mother) was being oppression because she lacked the vigor to go against the

ruler. Marion Young as the theorist of the type of oppression explains that powerless people have to accept fate as the submissive who takes orders from the oligarch (Young, 1990, p. 56). People who have power effortlessly can use their power to give orders toward the powerless because they have the opportunity to do so, whereas those who are powerless are hardly allowed to give commands.

Arinola Taiwo was being oppressed for years by her husband –Sunny Taiwo, both are parents to Enitan Taiwo. Arin was raised under the patriarchal family who embraced its culture strongly. Arin accepted the fact as a wife and mother she had to devote her life to the family. However, there was a thing between her relationships with her husband and how her husband treated her as a failure of his life that made Arin. As a husband, Sunny was a cruel man who cheated on Arin because –according to him– his wife was the one who could be responsible for the death of their son.

"The day your brother died, your father was out. I took your brother to church. We were praying... Your father wouldn't forgive me, kept talking about hospital..." (p. 162)

When his son with Arin died, Sunny accused her of abandoning their son and for bringing him to church instead of a hospital. Arin searched for relief, peace, and help from the church, she knew her baby boy was born with a disease that weakened him from time to time. She was so desperate for help, since her husband gave no care for her and their son and would not listen to her anxious talk thus, she decided to surrender devoting her son's well-being to God until he died.

Arin is a loving mother, she wants the best for her children –she has her way. The problem was in Sunny's personality who stayed in another woman's arms even though Arin was mourning in her own grief. Sunny insisted to blame Arin and refused to act as a tender husband. He was using his power as a superior of the household to do anything that he pleased. While Arin was a powerless victim, she was a 24/7 housewife, her life depended on her family and husband. Being occupied with housework and raising children consumed Arin's time, left alone pursuing a career, her allowance fully came from her husband, she had no opportunity to gain money by herself. Arin is one of the women characters that was oppressed because she was lack of authority and had no power to take control of her own family.

4. Violence

In this part of the study, Sheri will be presented as a woman character in the novel that was being

physically oppressed by getting raped. Raped people live with the knowledge that they must fear motiveless and sometimes gets random attacks on their relatives or property. The attack does not need a clear reason and motive but is intended to cause harm to the person by making damage, humiliation, or destroy the person.

As Marion Young states, "Sometimes the motive may be a simple will to power, to victimize those marked as vulnerable by the very social fact that they are subject to violence." (Young, 1990, p. 62). The attackers or the violators sometimes want to be recognized for their power to dominate those who are powerless and weak. Damola is one of the man characters in the novel, together with his friends, they raped Sheri, who was considered vulnerable, weak, and dependent. All forms of sexual harassment and hate-speech are clear examples of violence in oppression.

"Sheri had gotten pregnant from the rape. Didn't a womb know which baby to reject? And now that the baby had been forced out, how did it look? The color of the hibiscus? I placed one by my ear and listened" (p. 64)

The quotation above shows that there is oppression in the form of violence and a physical attack happens to woman characters in the novel. Sheri was raped, devaluated, ruined and robbed of her pride. She was double oppressed from the rape and the judge from the society of her decision to do abortion to the baby that barely breathing. Society saw her as a bad girl for getting raped, and a cruel mother for failing her baby's life. People saw her as an ungrateful human being that must be avoided. However, they never thought about Sheri's psychology. "I (Sheri) still thought I had a black hole inside me. So, which single man from a normal family would have a person like me?" (p.92)

The cruel event gave a big impact on her life. She felt like having a nightmare in her life like a big black hole that ready to swallow her. She limited herself from society, keeping her dream away to marry someone she loves instead, she chose to be a mistress for a Brigadier and being his 'personal' servant seemed to help Sheri survived in her life. Being blamed upon man's lust and being accused of her baby lost, Sheri was oppressed in many ways, got the threat of violence in the form of physical attack from the rape and verbal attack from the society. Women who get raped will experience physical pain, which might heal within days or months, but the anxiety and trauma will remain in their lifetime.

Liberation Attempts for Woman Characters

This novel takes Nigeria as the setting of place where the main conflicts happen. All the characters are Nigerians, it is widely known that Nigerian society is living under the patriarchal system. They have been naturally patriarchal and believe patriarchy structure as a foremost feature of the traditional society. All-female characters (Enitan, Sheri and Arinola) are bounded in a relationship (marriage or affair) with the male characters (Niyi, Brigadier and Sunny), who are at the same time playing a role as their oppressors. The theory of patriarchy will be applied here to analyze the female characters' liberation by using Sylvia Walby's arguments in *Theorizing Patriarchy*.

1. Enitan

Being oppressed in the form of exploitation, Enitan is surely being domesticated by her husband, Niyi. As mentioned above, Enitan experienced oppression in the form of exploitation. She was being exploited by her male encounters, her own family and her husband. Women in Africa have hardly voiced their feelings, they remained oppressed and surrendered to the tradition because the elders thought them to do so. Sylvia Walby explains that girls are more likely to be told to be quiet and obedient, unlike boys that are expected to be boisterous (Walby, 1990, p. 91). Women being surrender is absolute.

Enitan and Niyi marriage were not healthy since they argued most of the time, besides they found it difficult to match their overviews on facing problems. There were days before their separation that they slept in different rooms because of a big fight that happened after another. Enitan accepted that their small family is ridiculous. Niyi was not a perfect husband, Enitan was craving for more understanding and care since she was bearing a fetus in her womb; thus her father imprisonment also added burden to her shoulders. While Niyi had different standpoint, he knew that Enitan's deep involvement in her father's problem would put her in danger. As for the reason of incompatibility, Enitan decided to end their knot as husband and wife. They dissolved their marriage. Sylvia Walby argues that divorce might happen to a couple that cannot go along with each because of boredom, even though there is no serious problem, and they seem to love each other still.

"Women can leave marriage where husbands are brutal or simply boring; as a consequence a particular form of women's subordinating is effectively ended" (Walby, 1990, p. 165)

However, after the separation happens, Enitan does not feel satisfied with the freedom that she gets after being away from patriarchal husband and family. Having a logic of rebellion and independence, Enitan still wants her father to be free and by that, she joins a human right organization together with other wives, mothers, sisters, and journalists to increase local awareness about detentions because "Not all detainees are equal." (p. 270) and for that reason, they want the public to know that their country is not punishing people with justice.

Enitan uses her brain and desire to do activities that she considers as right things to do. She is the leader of the organization. She also joins 'a reading', a community where, "There are people there who are involved in the campaign for democracy, human rights and civil liberty organizations. No one will expect you to be silent." (p.236). She was highly educated as she had pursued a law degree in a European university. Enitan said, "1981, I graduated from university and joined a firm of solicitors in London" (p. 68). She even takes over her father firm as she is also a certified lawyer. She uses her education experience to pursue her career and gain her freedom.

2. Sheri

Sheri is one of the female characters in the novel that suffered several forms of oppression. As explained above, Sheri was being raped and violated during her teenage. She was dishonored by society because she was rated as a 'filthy' and naughty girl. Her oppression continued when she was a mistress of a Brigadier, being mocked as a whore and treated as a slave. She was exploited both physically and otherworldly. Sheri was managed as the Brigadier private maid. She settled with the condition as a mistress because she needed the Brigadier's money to take care of her big family. She was beaten, assaulted physically and verbally. Until she could not take the pain anymore and decided to dissociate herself from the Brigadier's repression.

Sheri fought back when the Brigadier hit her and called her as a whore, leaving behind all the wealth that she got from the Brigadier and started a brand new life on her own. She is naturally gifted with a trading skill flowing in her blood. Sheri braces herself to start her own business to support her economic together with her family. "Now that she earned her own, she watched it (money) like an accountant..." (p.191). Sheri opens a good restaurant in town. Her family works together to run the business. She earns her own money and takes care of it wisely. Her business grows well and she can afford herself to buy a car and a place to stay. Sheri successfully escapes from man's oppression and gain her freedom to enjoy her life. Walby (1990) also gives a statement about

this matter on how women should be independent economically to liberate men's suppression.

"Women with alternative forms of economic support are less likely to enter a dependent relationship on a man. They are also more likely to leave husbands when they have access to alternative forms of support." (Walby, 1990, p. 84)

Sheri has an alternative form of economic support by working on her family's restaurant. She 'divorces' from her Brigadier and leaves him because she does not want to be oppressed in her lifetime. This event explains that if women want to liberate from men's oppression, they have to do jobs or being able to earn money to support their own life.

3. Arinola

Arin stayed at home, she was cooking, raising and taking care of her children (Enitan and her brother). She even let her career as secretary drowned and chose to serve her family completely. "She (Arinola) was a chartered secretary and my father (Sunny) was in his final year of university when they met" (Atta, 2005, p. 22). Arinola was fine living under patriarchal household even though she was being oppressed in the cruelest way possible. She was not a passive role, she fought for her daughter and husband, tried to keep her family intact. Her tolerance has reached its biggest break-down when she knew that her husband was not faithful enough to their marriage. Sunny blamed her for the death of their son and he married another woman without Arinola nor did Enitan know about it (not until Enitan found the truth by herself). It is male abandonment of fatherhood which becomes the cause of failure in keeping the household, not female's abandonment of the family (Walby, 1990). Arin decided to end the bound between her and her husband as a form of liberating herself to get her own peace.

"I (Enitan) discovered my parents' divorce papers... My mother had given her reasons for falling out with my father: a neglectful and uncaring attitude; withheld housekeeping allowance; on several occasions did not return home and gave no reasonable answer as to his whereabouts; influenced her child to disregard her; disrespected her..." (p.258)

Arin decides to make peace with her life by leaving her dysfunctional marriage with Sunny to get

another maintenance and security from society (e.g. friends, neighbors, and daughter) rather than living under Sunny's repression. This is Arinola's effort to liberate herself from oppression done by her husband.

CONCLUSION

Oppression mostly happens in patriarchal society, because the structure that has been living within the social structure in society. Women are the group that has to take the bad side of this structure. However, the searchlight now has been turned on the wholesome woman who has a will to get their own liberation, they try to attract others to recognize and accept their well-beings as who they really are.

From the analysis that has been done, it can be summed up as; Different characters in the novel might encounter a different combination of oppression with different cases. As for Enitan, her husband, Niyi are majorly exploiting her. She chooses to do career and divorce as her way to be free from the repression. Sheri undergoes several combinations of oppression (exploitation, marginalization, and violence), with Brigadier and Peter Mukoro, and Damola as the oppressors. She opts for an alternative way as she separates from her man as well as stopped being a mistress, which helps to make the oppression ends. Starting her own business is also her venture to continue to live without being dependent on any man. Arinola infers to get away from her insincere husband, Sunny Taiwo as a start to build a new life in peace.

As a wrap-up, the relationships and bonds between men and women mentioned in this study are sinking, suffer shipwrecks. All the women in *Everything Good Will Come* choose to break away from their men after long self-realization that they cannot attain their goals and freedom as long as they stay with their lovers. All attempts of liberation within this study are all start with decision-making that the female characters do. They are all brave to make a choice for their lives and fight for their liberty. Each female character has their own goals to attain and by achieving the goals they have to be free from male oppression, liberation is needed. Both theories are compatible because both can explain a cause-effect relation between different structures of oppression that divided by Irish Marion Young and several liberation attempts stated by Sylvia Theresa Walby.

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